C2| obscure any important differences in structure and our historical
3C| data are not complete enough to permit of consistent distinctions,
[162] according to size, between 'hamlets' and 'villages'. The village
of Sivepe now has a population of 120 and is linked with Binduta,
●[632] several hundred yards away, and with Mahihita half a mile away, to
form a unit in Administration censuses. The 3 villages, together
with Awala No.2,[1] form a local government council electorate.

13| Sivepe is situated on the western bank of the Sohu River, a
49| tributary of the Kumusi River, about 25 miles by road south-west
[133] of Popondetta and roughly 7 miles north-west of the crater of
Mt Lamington. It is on a jeep road leading from Kendata, high on
the Mt Lamington slopes, to Awala, which lies 3½ miles north of
Sivepe on the Kokoda-Popondetta road. The minor road was con-
structed in about 1944 following the route of an old track.
Between Awala and Sivepe it is marked by the sites of 9 abandoned
villages, first visible indication of the history of close settle-
ment on the country it traverses.

797| There were very few facilities for formal education in this
871| tribal area until shortly after the second world war when a number
of mission schools, staffed by Papuan teachers, were established
through the area and 'minor elementary education was brought to
over 90% of children of a varied age range' (Belshaw 1951.:2).

An Anglican Mission primary school was established at Sasembata,
1 mile south of Sivepe, in 1945 and a European teacher has been on
the staff since 1951; 9 of the 13 children of approximately school
age in the group we studied now attend.[2] Some children from Sivepe
are pupils at Martyrs' Anglican Mission school several miles away
at Agenahambo. A primary T school[3] was established at Awala in
1961 but no Sivepe children are pupils there.

Several villagers regularly attend the church at Sasembata,
which is in the charge of a Papuan priest, and most make periodic
use of the medical services provided by the mission sister. Some
women consult an infant welfare clinic formerly available at the
mission on alternate Tuesdays and some have joined a women's
sewing class held on Wednesdays.

---

1 To be distinguished from Awala 2, the 'hamlet group'.

2 The ages of pupils in the 4 grades would range roughly from 5 to 15 years.

3 A government school for Papuans at which the curriculum is adjusted to the needs or sophistication of the local pupils - as distinct from primary A schools, attended almost wholly by European children, where the syllabus is set by the N.S.W. Department of Education.

602 Kinship groups are of major importance in the functioning of village society in New
[619] Guinea. Every individual is a member not
[614] only of a parish but also of groups of closer
[613] kin, a clan, and maybe a lineage. Lacking any system of payment in cash for services rendered, the villager obtains the assistance of his
602 relatives for heavy work such as the felling of
464 big trees to make a swidden, dragging a canoe
476 log to the beach, or making a long seine fishing net. Obligations thus incurred are met either by reciprocating when asked or by making a gift. The kinship group provides
602 social stability and in practice the pattern of
311 land use is frequently decided by the senior
241 members of the group. The planting of food crops by any member, even on land to which he does not control cultivation rights, causes no concern because rights to temporary usage may be easily granted, but the planting of tree crops, which may remain in the ground from thirty to eighty years, is a different matter. Planting tree crops is tantamount to alienating the land for at least a generation and very often some members, at least, of the kinship group object to such long-term use. Even if they do agree to an individual member planting tree crops, there is almost always the assumption that he must share any profit he makes with other members of the group. Individuals who have planted cash crops under these conditions generally become discouraged when they see the fruits of their labours being reaped by kinsmen who contribute little or nothing towards production.

659 In its attempts to stimulate production of
423 cash crops by indigenes, the Administration
177 has approved a series of land tenure laws, the last and most radical of which was passed in 1964 providing for the registration by indigenes of individual freehold title to land: a measure designed eventually to establish a European system of land tenure throughout
[578] the Territory. In the meantime, such measures, by pitting traditionally conservative people against the products of modern Western education, are a cause of internal conflict within indigenous society.

632 The establishment of towns, unknown be-
177 fore the coming of Europeans, has forced an even more drastic adaptation than have the
[P.3-A]

18: Dakeyne K-5 (1962-1964) 1969
OJ23 Orokaiva OJ23
Yega

632 changes in rural areas. For a man to leave his
177 village and go to work in the town means long
632 separation from his family and from his kin,
464 an experience unheard of in the past. Separa-
602 tion from his relatives means that he may be
361 facing dangerous risks from the sorcery of
754 foreigners in an unknown country. This is one
reason why migrant workers tend to live in
kin clusters in the towns. Unemployment, in-
adequate living quarters, low wages, the neces-
sity for paying in cash for all goods and ser-
vices, and the obligation to send cash gifts to
relatives in the villages, all add to the town
dwellers' difficulties.

121 The three areas to be studied in this book
are:

1. The north coast of Papua, near Popon-
detta, inhabited by the Yega people.
2. Central Bougainville, near Kieta, in-
habited by the Nasioi people.
3. Port Moresby — two indigenous com-
munities.

These three areas have been selected because they are all experiencing rapid change. Moreover, they are areas of actual or potentially great economic development. The stresses and strains put on the traditional way of life in such circumstances are particularly severe; study of such situations may help to give students a deeper appreciation of the problems faced by the people of New Guinea today.

Northern Papua and Central Bougainville are rural areas where the inhabitants have a primarily subsistence economy basically similar to that of their traditional culture, but modified by the innovations introduced by Europeans and latterly by their own educated younger members. There are, however, important differences which are summarised below.

133 *Topography.* Northern Papua is a gently-sloping, almost featureless plain, covered by rain forest interspersed with grassland, traversed by a few braided streams and many small creeks. Central Bougainville is mountainous with peaks up to 7,000 feet above sea level. Steep, tree-covered slopes, rocky outcrops, and rushing streams which rise rapidly after rain are typical features.

614 *Social.* The social structure of the Yega is
613 localised patrilineal clans, sub-clans, and line-
ages, inhabiting a few square miles of land.

[P.3-B]